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that they do not depend for their existence upon any *particular* member of the community" (p. 14).

Dr. Picard's account of the origin of values, especially pp. 38-42, indicates that contributory value is conduciveness to something in which an organism takes an interest. This emerges still more clearly in his article entitled "The Psychological Basis of Values" in the *Journal of Philosophy*, Vol. XVII, No. 1, January 1, 1920. There he speaks of "contributory values, demanding only the presence of a living interest in a means to an end." But if an organism's utilization of an object as a means to an end constitutes the contributory value of the means, surely it likewise constitutes the intrinsic value of the end—unless there is a regress to some further end. If this requires the correlation of immediate values with interest as well as with feeling, we need not shrink from the consequence.

Is it not clear that contributory value has two aspects? Its genus is causal efficiency, which is objective in whatever sense Nature is objective. Its differentia is its conduciveness to something immediately valued, and has whatever degree of subjectivity inheres in the immediate values concerned. Let us take one of Dr. Picard's own illustrations—the contributory value of a soap. He regards this as objective because its cleansing power can be verified. But this is only its causal efficiency. Value enters in only because cleanliness is conducive to health and beauty which in turn involve immediate values. In a community of ascetics who despised health and beauty, but prized filthiness as a badge of sanctity, soap would have no contributory value, since the requisite immediate values would be lacking.

In spite of Dr. Picard's exposition it still seems to me that contributory values, *as values*, are not a bit more objective than the immediate values with which they are correlated. If we are to have any degree of value-objectivity, just that degree of it must adhere to some intrinsic values. If this is not possible for the intrinsic values we must abandon it for the contributory values.

ALBERT R. CHANDLER.

OHIO STATE UNIVERSITY.

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The Principles of Aesthetics. By DEWITT H. PARKER. New York, Silver, Burdett and Co., 1920.—pp. 374.

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Philosophy and the Christian Religion. By CLEMENT C. J. WEBB. Oxford, The Clarendon Press.—pp. 24.

Mind-Energy, Lectures and Essays. By HENRI BERGSON. Translated by H. Wildon Carr. London, Macmillan and Co., 1920.—pp. x, 212.

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